

# ZION'S



# HERALD.

VOLUME II.

NUMBER 39.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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## ZION'S HERALD:

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## THE COMMUNION OF SAINTS.

[CONTINUED.]

In the next place I proceed to point out some of the advantages which are derived from the communication of experience established in the weekly classes. These conversations differ nothing materially from those we may have with a friend, only they open a greater variety of cases, and afford us the pleasing indulgence of hearing much, and of saying little.

The first advantage which offers itself to our notice, is the relief and comfort which a penitent receives by communicating his various distresses and fears. In every species of trouble, the consolation of a friend is a real felicity; and it may be reckoned an aggravation of our misery, when we have no one to whom we can disclose our heart. Whoever, therefore, opens his state with artless simplicity, whether he suffer from secret temptation, or open persecution; whether he be tried by inward corruptions, or outward embarrassments, his complaints will meet with a pathetic reception, and awaken in his brethren every delicate feeling, both of humane sympathy and of Christian regard. They will recall the many similar scenes through which they have passed, they will enter into his sentiments, and feelingly share in his grief. If he be assaulted by fearful and dubious temptations, they will remove them by exposing their fallacy, and by assisting him to more worthy views of the goodness and mercy of God. If he still continue gloomy and dejected, and pouring out his sad complaint, they will comfort and support him by explaining and applying the promises, by showing him how exactly they describe his misery and point out his state, and how the grace they hold forth is covenanted in the most definitive manner to all persons in his situation: they will unfold to him the person and glory of Christ, the efficacy and extent of his death, and his infinite compassion and readiness to save mankind. If he be distressed for a sense of God's pardoning love, or to be restored to the joy of his salvation; they will account his distress their own, and join in fervent and repeated intercessions to obtain the blessing of their heavenly Father. If he be persecuted by men, or chastened of the Lord, they will refer him to numerous examples of virtue and fortitude; or support him by arguments of patience and submission: they will assure him, that his afflictions are tokens of the Redeemer's love: After this manner it is, that the Holy Spirit hath enjoined us to preach good tidings to the meek, to bind up the broken hearted, and to comfort all that mourn; to rejoice with them that do rejoice, and weep with them that weep.

A second advantage, is the holy emulation and courage with which it tends to inspire the penitent, upon hearing of the grace and comfort that others have received of the Lord. No consideration can be more animating than to hear the experience of those who are just delivered from guilt and condemnation, who are exulting in the joys of remission, and exhorting all to praise the Lord and to trust in his word. He is hereby so persuaded of the mercy of God, and so determined to seek it, as to besiege the throne of grace, and to seize the blessing by the sacred violence of importunity and faith. The conversion of his fellow Christians not only furnish him with new arguments to plead with God, but often are a means of quickening a whole society, or productive of a more general revival. Moreover, the sincere and conscientious believers are frequently extremely distressed to find in themselves emotions of self and pride, or tempers contrary to the love of God and man, and their faith is weak, as to the great promise of the New Covenant. We may, it is granted, know that they belong to Jesus, because they keep his commandments; and by being members of the same church, by a knowledge of their amiable tempers, and by the daily habits of friendship, we may have contracted a very strong attachment; yet are we incapable of knowing, and consequently of loving them as we do those who disclose their experience in mutual confidence. Where a communication of experience is neglected, we can be acquainted only with the exterior Christian; but where it is improved, we see the interior; and discover at once the happy correspondence between their outward walk, and their inward piety. And, having long been accustomed to lay open our hearts, and to sympathize in all our temptations and distresses, to edify and comfort one another in the Lord, our love must have grown in proportion to our faith, and likewise

pire at that purity of heart which is requisite for the vision of God. In fine, whether we hear the conversation of the wise; whether we are moved with the fervent devotion and zeal of others; or whether we perceive their simplicity, meekness, and humility, we shall be covered with holy shame on account of our manifold infirmities and defects, and stimulated to aspire at those higher degrees of wisdom and virtue which distinguish their character, and adorn their life.

3. Another advantage arising from the weekly classes is the encouragement and assurance they give to all weak and wavering believers, or to those who are recovering from some infirmity or relapse; and few there are indeed, who have not at some time or other been strongly tempted to doubt the reality of their conversion, or exposed to gloomy reasonings concerning the evidence of their acceptance. During the period of their first love, it is true, they are altogether superior to every temptation of this nature; mean while, they have not the least suspicion of the latent evils of their heart which are apt to feed upon their comforts, and incessantly prompt them to levity, unwatchfulness and pride. In such cases the Holy Spirit is grieved, and withdraws or suspends his sacred comforts, they are exposed to dubious reasonings and temptations concerning their state and experience, in order that they may acquire better acquaintance with themselves, and learn in future to be more humble, and keep themselves in the love of God. The gloom and dejection of some other believers does not proceed so much from a want of piety, as from nervous disorders, and from a habit of looking too much at their past sins and present infirmities, and too little at the grace and ability of the Lord Jesus. They fear that their repentance and faith were insincere, that their transient comforts were the emotions of passion, and not the genuine gift of the Holy Spirit. Now as both these descriptions of weak believers, are far more candid and liberal in judging the state of others than their own, they will receive very much instruction and assurance from a frequent hearing of their experience.—They will instantly perceive that others are incommoded with a corrupted nature, exposed to reasonings and temptations, and liable to vicissitudes of mind in common with themselves: they will read their own experience in the experience of others, which of course will afford them a high degree of satisfaction, and enable them clearly to distinguish between the emotions of passion and the consolations of the blessed Spirit. From a review of the whole, they will easily conclude, that although they have not the faith of the more advanced, they have nevertheless the faith of the feeble children of God. Elated by these hopes, supported by these evidences, they will approach their heavenly Father with a filial confidence, and converse with the sacred source of light and love, till darkness be scattered, and their hearts again enlarged with his comfort and grace; and till they are as fully assured of their pardon and acceptance as they were conscious of their sinfulness and misery.

4. A more important consideration yet remains, which illustrates the utility of the weekly classes to higher advantage: there is no mode of divine worship, or of social edification, that so happily tends to enlarge the flame of our mutual love and affection. Love is the brightest star in the constellation of our Christian virtues; and accordingly has been more strongly inculcated in the scriptures than any other. "A new commandment," says Jesus, "I give unto you, that ye love one another;" and again, "Love one another as I have loved you." "He that loveth not his brother, says John, abideth in death."—Christian churches and religious societies are not united by legal covenants, or combined by secular interests, but by the more hallowed ties of mutual affection. Love is their sole bond and soul of union; and all obedience which does not proceed from it, is considered beneath the Christian character, and unworthy the divine acceptance. Love is their peculiar or most distinguishing characteristic; and has done more towards disarming the malice, and gaining the esteem of their enemies, than one can readily conceive. "See," said the heathen, "how these Christians love one another." And so said the Lord Jesus, "By this shall all men know that ye are my disciples, if ye love one another."—Whatever mean therefore is best calculated to further its growth, and bring it to maturity, ought to be cultivated with the utmost assiduity and care. And, as it is a received maxim in theology, that we love God in proportion as we know him: so also with regard to our brethren. We may, it is granted, know that they belong to Jesus, because they keep his commandments; and by being members of the same church, by a knowledge of their amiable tempers, and by the daily habits of friendship, we may have contracted a very strong attachment; yet are we incapable of knowing, and consequently of loving them as we do those who disclose their experience in mutual confidence. Where a communication of experience is neglected, we can be acquainted only with the exterior Christian; but where it is improved, we see the interior; and discover at once the happy correspondence between their outward walk, and their inward piety. And, having long been accustomed to lay open our hearts, and to sympathize in all our temptations and distresses, to edify and comfort one another in the Lord, our love must have grown in proportion to our faith, and likewise

in proportion to the persuasion we have of each others piety; we must have formed an intimacy of the most sacred kind, and such an union of spirit as none can know, but those who know it by happy experience. It is then, and not till then, that we become acquainted with the purer charms of religious society, and with the real endearments which subsist among the children of God.

(TO BE CONTINUED.)

ZION'S HERALD.

[Concluded from our last.]

One very important thing must be attended to, in order that the work of God may revive, and spread extensively; and that is, to have a proper union preserved among preachers, and the members of the church. The union that is contended for is not a union in all the metaphysical branches of divinity, or in different terms to express our views of the doctrine of Christ; but a union of design to promote the cause of God upon earth—a union of the spirit, so as to possess that charity that thinketh no evil. It is too apt to be the case, that instead of this union, ministers and people are divided, in their attempts to promote the work—and the division is of such a nature as to prevent their harmonizing in helping souls to God.

Some, indeed, are fond of a revival, provided their views are met; but they are unwilling to allow any thing to be the work of God, that does not accord with their views and feelings. This may produce discord and evil speaking, instead of faith and prayer. While one is led to suppose that no person can be truly awakened that is not wrought upon in such a manner as to fall to the earth, or to cry, with all the vehemence of their souls, "God be merciful to me a sinner," and have such views of themselves as to see that hell is moved to meet them, that they are exposed to the wrath of God, and feel the terror of the law to make them tremble in deep distress—this to him, and this alone, will be taken for a genuine work of God;—and having his standard, it is hard to convince him that any person can find the Lord, but in such a manner; and this may prevent a union with such as have not met his views. Another may equally prevent a union by being opposed to any extraordinary work of God, or operation of the Spirit. They may be led to conclude that any thing out of the common course, is the effect of a wrong imagination, or of having the passions wrought upon improperly;—hence they conclude, because the work has been of such a nature in them, it must be in all others:—and therefore, they have no union for such as are wrought upon in a different way.

How much better it would be to drop all our views of such nature, and be united in promoting the Redeemer's kingdom, and leave it with the Great Head of the Church to carry on his work in his own way; leaving all things to him, to direct as seemeth good in his sight. And if he sees best to appear as on the day of Pentecost, be ready to unite in the work with all the soul. Or if he appear like the gentle shower, and in almost an imperceptible manner, melts the heart, and a genuine change is produced, then all unite to ascribe the glory to God.

There is another evil that prevails in the church to the injury of the work of God, which ought to be done away. This evil consists in laying more stress upon the non-essentials of religion, that upon what belongs to the salvation of the soul.

What I mean by the non-essentials of religion is the contending for some peculiar form, or some mode of expression, as though the salvation of the soul depended on them. Hence, all are considered as formalists, or rank enthusiasts, that dare differ. How much better it would be for the cause of God, if these trifles were considered as such, and the followers of Christ were more in earnest for that holiness without which no man can see the Lord."

One excellent mean of promoting the work of grace, and of helping souls to God, is to have family religion prevail. What I mean by family religion is having the duties of religion punctually attended to, in their proper time and place, and in a proper manner. Is it not a lamentable fact, that the duties of religion are not practised in families professing the Christian religion, in such a manner as to produce that spirit of devotion that ought to be felt at the family altar;—or when they are practised, it is when the family are not all present;—and if present, a proper attention is not paid, and but little benefit is derived. I know some will object to having set times to read the scriptures, and for family prayer. It is to be feared that such objections proceed from the want of pure and undefiled religion. But let us for a moment view those families that attend regularly to their family duties, and do it at a proper time and in a proper spirit. Such families are often highly blessed of the Lord. How often do parents witness in their devotional exercises, their children turning to the Lord—and frequently they can take a part with the parents in calling upon the name of the Lord, while the members of the family can rejoice together, and drink into one spirit. Here then we may see the effect of family religion. Its salutary influence is felt by all, and its benefits realized in such a manner that they can live together as heirs of the grace of life, with a prospect of meeting in that family that shall never be separated; but dwell together in peace and love for ever.

Another mean of helping the work of God is, for such as engage in the work to live near to God in secret prayer. The neglect of this important duty no doubt is the cause why so many do not feel interested in the salvation of souls. But where this duty is performed in a proper manner, we may discover an ardent zeal for the work of God to spread and flourish. While the soul that practices it is kept alive to God, and is in a proper frame to pray for others, especially for such as are seeking an interest in Christ. Then it follows that all Christians ought to have set times for private prayer, so as to realize the blessings that flow from this duty. It often is productive of good to souls, and serves to awaken them to a sense of their situation, by frequently exhorting them to flee from the wrath to come. But in performing this duty many err—and hence others reolve to neglect it wholly in consequence of the effect produced by the errors of others. It does not follow that we are to neglect our duty on this account. In exhorting others in public or private, there is need of much wisdom and grace, in order to do it in a right manner, and in a proper time and place.

Sometimes, in exhorting, or persuading people in private interviews, we may do it in so harsh a manner, or with such a spirit, as not to do the good that otherwise might be done. Or it may be done in the presence of such as are unfriendly to religion, or opposed to it. Then there may not be that freedom in the person addressed that there would be on a more suitable occasion. To be useful in this manner, particular attention ought to be paid to the situation of the persons addressed. Their disposition, the state of their mind, together with their situation in life, ought to be kept constantly in view. And when the mind is tender, and the attention is called up, then is the time to press them to fly to Christ for pardon, and to urge upon them the importance of forsaking all for Christ. Then it will soon be seen that the exhortations and counsels given have not been in vain. The gift of exhortation in public is one of the most useful gifts in the church. Sometimes, however, the advantage of exhortation is lost in consequence of the imprudence of such as exercise this gift. Instead of calling upon people to forsake sin and turn to God, and pressing upon believers the necessity of holiness, their public speeches are made tip of personal reflections, or bitter invectives against all that differ from them. In this manner their usefulness is destroyed. But when in the fulness of the heart, they press upon mankind to come to God—then often they may see them come trembling to the footstool of mercy, and hear them praise God for his pardoning love.

Sometimes we may discover an evil in the church which prevents the spirituality of the members. This evil is that of a fond partiality for certain preachers, and a neglect of others that are probably more useful in the church. Where this evil exists, we find but little of the spirit of pure religion, for the time that ought to be taken up in spiritual exercises is taken up in speaking of the excellencies of Paul, and the defects of Apollos. Such persons are more fond of sound than substance; and a pleasing address and smooth style is of more consequence to them, than whether souls are awakened and converted, and led in the way of holiness, in the way to heaven.

It is true, that persons may feel a regard for the one that has been the instrument of their conversion, or for one that has often been a mean of their being quickened in the way to the kingdom. This may be allowed; yet while this is done, a proper regard may be paid to others;—and if the eye is single, and the soul is possessed of that spirit of devotion that it ought to have, it will often find blessings, and receive profit where the superficial believer finds nothing to satisfy his curiosity or please his taste. Then, if the church of Christ would be benefited by the efforts of such as are laboring among them, there must be a willingness to hear, a readiness to receive the truths of God, while with fervent prayer they engage with God for a blessing on themselves, and for a blessing to attend the word preached; and thus the laborer will have confidence to preach the unsearchable riches of Christ among them, and the work of holiness will increase, and souls may be led to God.—Let then all that feel interested in the prosperity of Zion take this subject and ponder on it, and with prayer look to God for a blessing on such as are sent to cultivate Immanuel's land. Then will the high praises of God be found to break forth on every side, and ministers and people join in the glad work with all their souls. It is of consequence that the minister of Christ should feel so much of the spirit of reformation as to infuse it through the church. It often is the case when the followers of Christ feel the importance of a revival of religion, that they are led to use those measures that are calculated to answer the end desired. And when thus the church is engaged, the consequence is often glorious—many are led from darkness to light, from the power of Satan to the living God. Zion's borders are enlarged; her light shines, and the glory of the Lord rises upon her.

Then let ministers and people engage in the glorious work of God with all their souls, and their labor shall not be in vain.

It is sometimes the case that a revival of religion is hindered in its extent, by improper man-

agement after the work has actually commenced. Some, when a revival begins, are for forcing the work beyond what the appearances will justify;—these will continue the exercises of worship beyond proper limits;—or if they take a part, their own exercises are so long as to be wearisome to those present, and of course go so far beyond the spirit as to lose its salutary influence; and when they retire, nature is so much exhausted that they have no enjoyment, or their enjoyment is lost, and their devotional exercises are not profitable. Others are so afraid of departing from the forms that they have always been habituated to, that it appears wrong to them to have an exercise beyond such a stated time. If there is an extraordinary work, no allowance must be made; and thus they are not prepared to have the work under the management of the Spirit of God. But they are desirous to set bounds to the work, and have all things meet their views. Would it not be better at the commencement of a work of God, for such as are deeply experienced in the things of God, to take special care and mark the progress of the work, and give such advice from time to time as the nature of the work demands?

There may be some seasons that will justify lengthening out the exercises of devotion. A person that is well acquainted with the work of God can tell when it is proper to stop the exercises and depart. It may be better to retire in season generally; but sometimes the Spirit of God may be poured out in a remarkable manner; when this is the case, all forms may be dispensed with for a season; but then care ought to be taken that the work is not injured by introducing confusion, or increasing it when the work is thus powerful. It is certain that singing is often a great help when the Lord is carrying on his work. It may however be the case, that singing is not always used to that advantage it might be. Sometimes singing may be practised when praying ought to be continued; for souls in deep distress are not in a situation to be benefited by singing something animating—nor is it profitable, when believers are groaning for full redemption, to sing what is not suited to their exercises. But singing has its place in aiding devotion—and when introduced in a proper manner, and attended with the spirit as well as the understanding, it often proves a blessing to many.

REFORMATION.

From the Wesleyan Methodist Magazine.

An extraordinary instance of Conversion, in extreme Old Age.

At a village, in the Hastings Circuit, where the Gospel has been recently introduced by the Methodist Preachers, a poor laboring man was induced to hear "the joyful sound." By the blessing of God, it proved effectual to his salvation. Having felt the power of divine grace himself, he was anxiously concerned for the spiritual welfare of others. One of the first objects of his solicitude was his mother. She was upwards of ninety years of age;—deaf, dim-sighted, and very infirm; totally in the dark as to the nature of true religion, and altogether unconcerned about her best interests. The preaching was removed to her son's cottage, which was situated about a mile from his mother's residence;—he wished to bring her under the sound of the Gospel; but her infirmities, and his poverty, presented considerable difficulties. She could not walk;—he had no conveyance, and could not afford to hire one. His intense desire for her salvation, however, surmounted all hindrances. He borrowed a cart;—and regularly drew her to his house on the Sabbath mornings, and back again to her home in the evening, when the weather would permit. Being thus brought to hear the Word of Reconciliation, divine light shone into her mind;—her conscience was awakened, after a slumber of ninety years; and she began to "call upon the name of the Lord." The God of all grace harkened to her cry; lifted upon her the light of his countenance; and made her happy in the enjoyment of his salvation. It is a singular fact, that the great change wrought in her mind has been the occasion of producing such a change in her appearance, that she looks several years younger than she did a few months since.

JOHN GEDEON.

Hastings, May, 1824.

FOR ZION'S HERALD.

MR. BADGER,

In a recent number of the "Christian Mirror,"

I observed an article on Camp-Meetings, copied

from the Boston Recorder. Of this article, it

would not be proper to say, what is frequently

said of articles that appear in newspapers, that

they are not worthy of notice; for the ability

with which the article is written, together with

the apparent candor of the writer, entitle it to

notice. In justice to the writer, we must say

that he is very candid in acknowledging his want

of "personal acquaintance with facts," respecting

the subject on which he writes. We are

nessed assemblies on such occasions, consisting of three thousand, and from that to seven thousand, so orderly and comfortably situated, as to be able to hear with the deepest attention and apparent interest; and the effects which followed afforded the most indubitable proof that many heard to "edification" and comfort. Where is the house that will accommodate such assemblies?

The second thing on which our writer wishes to be satisfied, is "that the feelings of those who might be expected to assemble on such an occasion were in a prepared state for preserving order and receiving instruction." To satisfy him in this particular, we would say in the first place, we might expect those to meet on such an occasion, as sincerely desire to worship, to have their spiritual strength increased and see sinners awakened and converted. In the second place, we might expect those to meet, on such an occasion, as have a suitable regard for their own reputation and the feelings of others. From these two classes we should expect nothing different from good order and attention. Another class we might expect to attend, which need no other description than that they differ in almost every respect from the two classes already noticed. They would no doubt set out with bad motives. But does it always follow that such are never profited by religious instruction? That they frequently are profited, is abundantly supported by facts. And certainly no well minded person would be disposed to hinder them from attending other places where the word of the Lord is administered.

The third point on which our writer would be satisfied, is, "that the move in calling together such an assembly, was holy and elevated, rather than sectarian." To this we would say, (as it might not avail any thing for us to avow the purity of our motive) that it would be difficult for any one to make it appear that the proceedings of a Camp-Meeting indicate any more, if so much, sectarian motive, as a very great proportion of the religious proceedings and institutions of the day.

The fourth particular on which our writer wishes to be satisfied, is, "that the preachers were men of fervent piety, sound judgment, and thorough acquaintance with the scriptures."—We are sorry to say, that in this particular, our writer has swerved a little from that spirit of candor and charity which we still hope he possesses. As it is a delicate thing to speak in direct terms of our good qualification, we would therefore refer this point to the public for decision; for no order of preachers can be more extensively known than those who usually attend Camp-Meetings.—"By their fruits ye shall know them."

The fifth point on which our writer would be satisfied, is, "that the tendency of the instruction imparted would be to excite an abiding concern on religious subjects, and lead to "deny ungodliness and worldly lusts—to live soberly, righteously and godly in this present world," to become "a peculiar people, zealous of good works." As the sixth point amounts to about the same as this, we will answer them both together—and say, that we have been extensively acquainted with the fruits of Camp-Meetings, and with the fruits of those revivals that have no connection with Camp-Meetings, and would further say, that from our observations, we are confirmed in the opinion that there are as many of the former who evince the genuineness of their conversion by their subsequent life and conversation, as of the latter. We fully accord with our writer, "that religion does not consist in bodily exercise, nor in mental rapture." But if they may be "its accompaniments," and appear at Camp-Meetings, they can be no argument against the genuineness of those conversations which take place on such occasions.

We observe that our writer, notwithstanding his ignorance of "facts," has given it as his opinion "that the tendency of Camp-Meetings is to expose men to the delusion of believing themselves converted, when their passions are merely wrought upon by the circumstances of the occasion, and the peculiarities of the passing scene." We are willing to allow that the praying and singing at Camp-Meetings, as well as at other places, do evidently affect the passions, and especially such of them as are necessarily concerned in religion, namely, sorrow, fear, love, joy, &c.; for we do not wish to have a religion that has its exclusive seat in the head. As it respects other circumstances and other scenes at Camp-Meetings, we know of none that are peculiarly calculated to work upon the passions.

It would necessarily lessen our views of the candor of our writer, should he consider the testimony of one clergyman who never attended but one such meeting, as outweighing that of hundreds who have attended and witnessed their good effects for years. If he will take the trouble to look into our religious publications, he will find many indisputable testimonies in favor of Camp-Meetings—not merely opinions, but facts.

were kind in the extreme. He created bread to feed thousands who were ready to perish. He raised to life the son of a poor woman who was a widow, and to whom his labors were necessary for his support in old age. Are these, then, your only views of the Saviour? I tell you they are lame. When Jesus came into our world, he threw his blanket around him, but the God was within."—Dwight's Travels.

## ZION'S HERALD.

BOSTON: WEDNESDAY, SEPT. 22.

Since the church of Christ is furnished by the Divine Providence with so powerful and convenient a medium of diffusing and spreading the light of divine truth in the world, as religious papers, magazines, &c. we can have no doubt of its being the duty of such as love the cause of Christ, to correct the errors found in these religious publications. If this blessing of Providence is suffered to be abused with impunity, the church will soon be deprived of its advantages; for it can no longer be useful when it has come into general disrepute. The different denominations of professing Christians have their magazines and papers. Is it not a duty for us to watch over each other, that a sectarian zeal may not be suffered to carry us beyond the line of truth?

The cause of truth and piety requires it.

The following extract from a late circular issued by the committee of the Massachusetts missionary society, has induced me to avail myself of the best means I could obtain of collecting information on the particular it contains.

"In Maine there are more than 120 towns and plantations containing a population of more than 100,000 souls, who are destitute of the stated enjoyment of the gospel. Many of them are destitute, even of the Bible, and shut out, in great measure, from all the means of grace. You may go through settlements, forty, and in some cases fifty, and even sixty miles, and not find a single house dedicated to the worship of God, or a single place where the famishing soul may repair from Sabbath to Sabbath, to partake of the bread of life."

The following account is taken principally from the Register of Maine, for 1823. For its correctness we cannot vouch; yet we have many reasons for believing it nearly correct. It is doubtless the case that much pains have been taken to collect and adjust the matter of this publication.

### ACCOUNT.

Towns, plantations, &c. where the Register gives no account of ministers residing.

102

Population of the above towns, plantations, &c. in 1820.

38,627

Congregational ministers who have the charge of churches or societies in the state,

75

Baptist ministers, who have, &c.

108

Free Will Baptist ministers, who, &c.

17

Episcopal ministers, who have, &c.

2

Universal ministers, who have, &c.

2

Roman Catholic ministers, who, &c.

1

Aggregate number,

134

Methodist travelling preachers who have the charge of districts, circuits and stations, in Maine.—Zion's Herald,

7

Methodist travelling preachers who have no charge, in Maine.—Zion's Herald,

42

Ordained ministers of different denominations who have no charge of churches or societies,

124

Whole number of ministers in Maine, 350

Many of the last mentioned ministers are no doubt Methodist local preachers.

To the above, we might safely add a respectable number of licentiates, belonging to the different denominations.

The Methodist travelling preachers have their fields of labor assigned them; the most of which are circuits, embracing a number of towns. In the principal part of the towns which they visit, there are Methodist Societies. To these Societies they preach at stated periods—generally once in two weeks, either on Sabbath or week days. Many of the Sabbath appointments are supplied by local preachers, in the absence of the travelling preachers, which gives to the people in such places, the opportunity of enjoying the gospel every Sabbath.

Among those towns, where no ministers reside, in the state of Maine, there are 23, in which are Methodist Societies. According to the above plan of operation, we may safely calculate that the most of these 23 towns have the gospel stably. We will here subtract the 23 towns from the 102 towns, plantations, &c. where no ministers reside, which would leave but 79 towns, plantations, &c. destitute of the stated enjoyment of the gospel. May we not presume that the 124 ordained ministers, who have no charge of churches or societies, together with the licentiates, visit many of the 79 remaining towns, plantations, &c. and preach to them the unsearchable riches of Christ, and that too stably?

"Many of them are destitute even of the Bible." In Maine, there are eleven Bible Societies. We hope their property will be such that in a few years they will be able to supply such of the destitute with this invaluable treasure as are not able to purchase it.

As it respects "houses dedicated to the wor-

ship of God," or "places where the famishing soul may repair from Sabbath to Sabbath to partake of the bread of life," it is presumed that either public or private houses are occupied for the worship of God, in every town where ministers of the gospel reside, and in other places where the gospel is stably preached. It may be for the want of a sufficient population, and not of a disposition in the people, that there are no houses dedicated to the worship of God in some of the new settlements. Must they wait till their towns become populous, till they can build fine large meeting-houses, and offer large salaries to ministers, before "their famishing souls can have the bread of life?" No! Let those heralds who feel that "wo is unto them if they preach not the gospel," go silently, and carry it to them, without exposing their destitute situation to the world!

P. C.

### WINDSOR CAMP-MEETING.

TO THE EDITOR OF ZION'S HERALD.

SIR—

While there are any prejudiced minds or objecting voices or pens, against Camp-meetings, in the Christian community, I think it is our duty to let it be known, by publishing plain facts, that God graciously owns and abundantly succeeds this precious mean of grace.

Agreeably to the request of the Presiding Elder of Kennebunk District, I send you the following account of a Camp-meeting lately held in Windsor, Me. It is collected from the minutes taken on the ground by the Secretary of the meeting. If you deem it worthy, please give it a place in the Herald. A PREACHER.

The ground being previously prepared, about twenty tents were erected on Monday, 30th Aug. In the evening, a considerable congregation assembled before the stand and heard a discourse from Rev. 7. 13. The people were solemn and many could say, God had met with us. After the public exercises were over, the people repaired to their tents and offered up their evening devotions as so many distinct families; committing themselves to the safe-keeping of the Great Shepherd of Israel, and retired to rest. Tuesday, the morning light was hailed by the voice of thanksgiving and prayer, from the tents. As there were more tents to be built, &c. and the weather somewhat unpleasant, preaching was deferred until ten o'clock A. M. when a discourse was delivered from the stand, touching the design and effects of Camp-meetings; as matter of direction and encouragement on the present occasion. At 2 o'clock, a sermon from Mat. 13. 44. The number of tents increased this day to 31. Rain prevented any public exercise in the evening, and prayer-meetings were held in the tents—much anxiety was manifested among professors for a deeper work of grace. Much rain fell during the night, but the people were so well sheltered and in so good a work, that they realized but little inconvenience.

The weather on Wednesday, to short-sighted man, appeared unfavorable; but He who rules the elements seeth not as man seeth.—A congregation was assembled before the stand about 10 o'clock, and heard with serious attention, a discourse from Psal. 93. 5. *Holiness becometh thine house forever.* This was so illustrated and applied as to beget and increase desires for holiness, and show its vast importance to the strength and beauty of the church. At 2 o'clock, P. M. another discourse was delivered from Rev. 20. 11—14. *And I saw a great white throne, &c.* It was a Solemn weighty time; almost every countenance evinced that God was at work in the congregation. Opportunity was then given for the awakening sinner to manifest his desire for the prayers of God's people. Forty presented themselves, and were conducted to a large tent, where prayer was made on their behalf. The Lord heard, and a number were brought to rejoice in a sin-pardoning God. In the evening, a discourse was delivered from Deut. 30. 19. *I call heaven and earth to record this day against you, &c.* Exhortations followed it—after which prayer meetings were held in the tents. The work was powerful all through the encampment—the number of converts increased, and some believers struggled into perfect liberty.

On Thursday, the weather was pleasant, and the people flocked to the place of worship. The congregation was large and attentive; three discourses were delivered—one in the morning, in the principal part of the towns which they visit, there are Methodist Societies. To these Societies they preach at stated periods—generally once in two weeks, either on Sabbath or week days. Many of the Sabbath appointments are supplied by local preachers, in the absence of the travelling preachers, which gives to the people in such places, the opportunity of enjoying the gospel every Sabbath.

Among those towns, where no ministers reside, in the state of Maine, there are 23, in which are Methodist Societies. According to the above plan of operation, we may safely calculate that the most of these 23 towns have the gospel stably. We will here subtract the 23 towns from the 102 towns, plantations, &c. where no ministers reside, which would leave but 79 towns, plantations, &c. destitute of the stated enjoyment of the gospel. May we not presume that the 124 ordained ministers, who have no charge of churches or societies, together with the licentiates, visit many of the 79 remaining towns, plantations, &c. and preach to them the unsearchable riches of Christ, and that too stably?

"Many of them are destitute even of the Bible." In Maine, there are eleven Bible Societies. We hope their property will be such that in a few years they will be able to supply such of the destitute with this invaluable treasure as are not able to purchase it.

As it respects "houses dedicated to the wor-

ship of God" had wrought during the meeting; the time was profitably occupied, without confusion, to edification and comfort. The usual parting exercises were attended to just before noon, under the exercise of feelings not easily expressed;—the people took refreshments, and went down from their "feast of tabernacles," some weeping, and many rejoicing.

In review of this meeting, we can but say, much good has been done; but it will not probably all be known until eternity unfolds it. The whole number of tents was 33. More than thirty persons professed to obtain forgiveness of sins, and to experience a change of heart. A number expressed clear evidences that the blood of Jesus Christ had cleansed them from all unrighteousness; and many more felt their spiritual strength abundantly renewed.

The work was most certainly marked with great light in the understanding, as well as deep concern of soul. It began in the church, progressed gradually, but with strength, to the congregation;—and we could but admire the ways of providence in governing the weather, so as to favor this order and course of the work. Let all the glory be given to Him who does all things well.

The order and decorum of the spectators was such as did honor to the town and vicinity; and our prayer is that the Lord will reward them for their candor and attention.—No doubt this meeting will be had in everlasting remembrance by many.

Hallowell, Sept. 13, 1824.

J. W. CHASE, (Mass.) Sept. 15, 1824.

Mr. Editor,

Feeling confident that nothing is more pleasing to the people of God than to hear of the prosperity of Zion, I send you the following information:

I visited this ancient town, in October, 1821, and labored here occasionally from that time till January, 1822—when it pleased God to revive his work. Old saints were quickened, and sinners were awakened to a sense of their wretched state, while "without hope and without God in the world"—and precious souls were brought from nature's night into the light and liberty of the sons of God. Finding the number of converts to be considerable, I formed them into a class, and they have not forgotten the exhortation of St. Paul, concerning the assembling of themselves together. And notwithstanding I have had some trials usual in the formation of new societies, yet I can say it hath not been in vain that I have labored to the present time, and through grace have not fainted.

Yesterday we were enabled, by the kind assistance of the good people of this place, in the name of the Lord, to raise a commodious house for His worship, which we expect will be completed by the last of December. No unpleasant occurrence took place on this occasion; and it must have been gratifying to every friend of religion to see the good order and promptitude with which the house was erected. Yours, &c.

AARON WAIT.

Extract of a letter from Rev. D. Dunbar, dated Nobleboro' (Me.) August 18, 1824.

I have now the pleasure of informing you, that the Lord has done great things for this people, whereof we are glad. This work of God has been deep, silent, and progressive.

The number added to the church by baptism, as the fruits of God's gracious visitation among this people, is ninety two; and I am happy to say that every one of these, from the least to the greatest, continue to give evidence that "the gospel came not unto them in word only, but also in power, and in the Holy Ghost, and in much assurance." In eighteen instances, the husband and wife have been taken; and in some cases 2, 3, and 4 children have been baptized together.

About the beginning of February, the power of God began to appear in the First Church and Congregation, whereof Elder Pillsbury is the pastor; and for upwards of three months, progressed with much greater rapidity than it did amongst us. The number baptised by Elder P. is over one hundred and twenty; but I regret to add, that for several weeks, no new cases of awakening have occurred in either congregation.

The Duke of York, Commander in Chief of the British Army, has issued an order in which the officers are prohibited from distributing Bibles and Tracts among their men. The pretence for this order is, that the duty belongs to the Chaplains. This order is as honorable to the officers whose benevolent exertions are thus restrained, as it is disgraceful to their Commander.—Rel. Intel.

New Churches in England.—A Bill was introduced into the House of Lords in the month of June, appropriating £500,000 sterling, for the building of new Churches. One provision of this Bill may have a very favorable influence on the progress of evangelical principles. The Bill provides that in those cases where a congregation pays two thirds of the expense of erecting a church, they shall have the liberty of choosing their own ministers.

The late Rev. W. Dodwell, of the Established Church, England, and Rector of Welby and Stoke in Lincolnshire, gave a few weeks before his decease, the sum of \$10,000 to the Wesleyan Missionary Society.

Memoirs of the Wesley Family.—A work has recently been published in England, entitled "Memoirs of the Wesley Family," by the Rev. Dr. Adam Clarke. We have not had an opportunity of perusing it. A correspondent says:

"It is admirably calculated to prepare the mind for the new biography of Reverend John and Charles Wesley, now in the press, and which, no doubt, will be an antidote to the deleterious works of Robert Southey, Esq. who in his life of Wesley has done his utmost to bring general and decided. The Lord be praised.

Friday morning, about 8 o'clock, a discourse was delivered by the Presiding Elder, from Heb. 13. 12—14. *Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate, &c.*—It was a time of much feeling. Sometime was then spent in conference; in which general liberty was given to speak of

Donation of a Sword to the American Tract Society.

The Committee of the American Tract Society, have received the donation of a sword from the Captain of a military company, accompanied by the following note:

"From my youth, I have enrolled myself among the defenders of my country, and have recently passed through the several grades of military office, to that of Captain. This I did, not because I delighted to gird myself with the armory of death, or was proud of appearing in military decorations; but because my Bible commands me to be subject to the powers that be, since they are ordained of God.

"Having received my discharge, I now present my sword to the American Tract Society, to be disposed of so as to hasten that glorious time, when all swords shall be beaten into ploughshares, and all spear into pruning hooks; when all the tumult of war shall

## SCIENCE, DOMESTIC ECONOMY AND GENERAL INTELLIGENCE.

tomac he lies in glory and peace. You will visit the hospitable shades of Mount Vernon, but him whom you venerated as we did, you will not meet at its door. His voice of consolation, which reached you in the Austrian dungeons, cannot now break its silence, to bid you welcome to his roof. But the grateful children of America will bid you welcome, in his name. Welcome, thrice welcome to our shores; and whithersoever throughout the limits of the continent your course shall take you, the ear that hears you shall bless you, the eye that sees you shall bear witness to you, and every tongue exclaim with heartfelt joy, Welcome, welcome La Fayette!

### GENERAL INTELLIGENCE.

#### INSURRECTION IN SPAIN.

Capt. Butler arrived at Philadelphia from Sicily, and 36 days from Gibraltar, states, that on the 7th of August, he was informed, by a respectable inhabitant of Gibraltar, that a re-union of 400 of the banished Constitutionalists, who had been secreted along the coast, had landed at Tarifa, on the 4th, where they were amicably received, and joined by the garrison, and have since been joined by a large number of persons from the interior. His informant could not say whether these persons had committed any act of desperation, or whether it was part of a general plan of insurrection.

*Arrival of a French Squadron.*—Arrived in Hampton Roads on Friday last, His Most Christian Majesty's ships of war *L'Eylau*, capt. Clemandot, of 90 guns; *La Jeanne d'Arc*, captain Dupont, 66; and brigantine *L'Antelope*, captain Maudit Duplessix, 16,—under the command of Admiral Jubien La Graviere. This squadron is from Martinique, in 14 days' passage, and visits our waters in order to avoid the equinoctial gales in the West Indies. The officers and crew of the squadron are all in good health.

From the New-York Observer of Saturday last.

#### THE NATIONAL GUEST.

On Saturday morning, at 9 o'clock, General La Fayette, escorted by some of his Masonic Brethren, attended a meeting at St. John's Hall, of Jerusalem Chapter of Royal Arch Masons, and Morton Encampment of Knights Templars, of which respective bodies he has been received as a member.

In the afternoon he dined with the French gentlemen of this city, at Washington Hall. There was much display of ingenuity and taste in the decorations of the table. "One of the most interesting devices," says the Commercial Advertiser, "was a miniature representation of the Grand Canal, seventy feet in length, and running through the middle of the table, which had been made of double the usual width for that purpose. The Canal was filled with water, and its bosoms were miniature Cana-boats, flocks of water fowl, &c. The banks of the Canal were formed of beautiful green sward, two feet wide, cut and fitted with the utmost exactness, and ornamented with groves of trees, variegated with flower gardens, and occasional tufts of wild blossoms, &c. &c. Looking at this representation from the head of the table, the effect was indescribably fine. You saw, as it were, a long line of canal, running through green pastures and meadows, now winding its way through ledges of rocks, (placed there for the purpose) and now running at the foot of a gentle hill—now passing under a bridge, and now lost in the midst of a little forest, or behind a miniature mountain."

This representation of one of the great sources of wealth and prosperity, and enterprise of the state, was much admired for its taste and neatness, and it is said was got up under the direction of a person formerly in the employment of the King of Naples."

On Sunday he attended worship at Trinity Church, and the remainder of the day was spent in retirement at his lodgings, no visitors being admitted to his presence.

On Tuesday evening the General attended a Grand Ball at Castle Garden, which was fitted up at an immense expense for the occasion.—The whole garden, which is 600 feet in circumference, and surrounded by thick walls more than 20 feet high, was covered with an awning, forming a grand conical roof over the inclosed area. No description it is said can convey an adequate idea of the scene within. In the centre of the garden a huge column was erected, 75 feet in height, and supporting 13 chandeliers of an uncommon size; and all the other decorations were in the same splendid style. The number of persons present is stated at 5,000.—About two o'clock Gen. La Fayette took his leave, and embarked on board the steam-boat James Kent, which conveyed him up the North river, on his way to West Point.

He arrived at West Point at half past twelve o'clock on Wednesday, having been detained several hours a little above Tarrytown, where the boat ran aground in consequence of a thick fog. On his arrival, he was received by Col. Thayer, the commander of the post, accompanied by Major Generals Brown and Scott, with their respective suites, together with the officers and professors upon the station, under a salute of twenty-one guns. He then reviewed the corps of cadets, examined the splendid library of the institution, dined with the officers and cadets, together with the members of the Cincinnati Society, and the corporation of New-York, who intend accompanying him to Albany. At 6 o'clock the company rose from the table, and the General and his friends proceeded up the river to Newburgh, where they arrived a little after seven.

#### PIRATES IN CUBA.

By an arrival from Havana the following interesting intelligence has been received, of the discovery of a nest of pirates in the bay of Honda, on the northern coast of Cuba, about seventy miles west of Havana.

On the 7th of August, Capt. Graham, of his Britannic Majesty's ship Icarus, hired a launch from some Spanish merchants of Havana, armed her, together with two of his own boats, and had them well manned with officers and men, leaving only ten men on board of his ship. He left the harbor at sunset to the surprise of a great many, and pulled to the westward. On the 21st at day-light, the boats arrived at the piratical rendezvous, in the bay of Honda, where they

saw a schooner and a sloop, the former with 50, and the latter with 20 men. As soon as the pirates discovered the British they took to their boats, or jumped overboard and made the best of their way for the shore. The British boats followed them, and on landing, killed six of the pirates, who were trying to escape into the woods. The British sailors wanted to give chase into the woods after them, but the officers not thinking it prudent would not allow it. Capt. G. then went on board the schooner and sloop, and also on board the brig Henry, of Hartford, where he found Capt. Rhodes and crew, consisting of eight men, in a state of great debility, from hunger and thirst, and from the cruelty of the pirates. He also found twelve vessels burnt to the water's edge, and ascertained that these pirates had murdered all their crews, consisting of 130 persons. On the 26th August, at 2 o'clock in the afternoon, the boats returned, towing their prizes (the schooner and sloop) into the harbor of Havana.

Capt. Rhodes gives the following account of his own capture and treatment by the pirates.

The brig Henry was on her way to Matanzas with a cargo of mules, when she was captured

on the 16th of August by two piratical schooners,

about two miles east of the bay of Honda, and about ten miles from the shore. Capt. R. was

immediately carried on board a large schooner

which was at anchor in shore, and was asked by

the pirates repeatedly for his money; his an-

swers being unsatisfactory, they hung him by

the neck twice, and drew a knife across his

throat twice. He at length told them there

were on board the Henry ten ounces of gold

which they immediately sent for. The next

day Capt. R. and his eight men were thrust into

the hold of the schooner, and fed on rice and

water; and kept in this situation, except being

occasionally called on deck to perform menial

offices, until the morning of the 21st, when they

were sent on board of the Henry to hoist the

mules out to be landed. They had but just

commenced, when the three armed boats made

their appearance. "The pirates then being

entirely confused," says Capt. R. "some jump-

ed in the water, others in the boats, and made

the best of their way to the shore." Capt. R.

considers himself and crew as indebted for their

lives to Capt. Graham, for they were given by

the pirates to understand that they were to be

murdered as soon as the mules were landed.

Among the piratical crew, Capt. Jones recog-

nized Wm. Johnston, and Elias Manuel, whom he

saw in New-Orleans, and who told Capt. Rhodes

that they had been little better than 3 months

in the piratical business, that they had taken and

burned twelve vessels—and upon Captain

Rhodes inquiring as to the fate of their crews,

they would not give any answer. From the ap-

pearance of the wrecks, it was Captain Rhodes'

opinion, they must have been navigated with

about 130 souls or more, all of whom he sup-

poses fell a sacrifice to these blood-thirsty mur-

derers.—*ib.*

#### HEROIC AFFAIR.

*Recapture of a Stonington Brig.*—The brig Frederick, captain A. H. Burrows, of Stonington, (Conn.) was captured on the 26th of December last, off the coast of Chili, by a set of pirates, who plundered her of \$12,000 worth of dry goods, rice, rigging and other articles, put a prize master and nine men on board, and ordered them to make sail for the island of Chiloe.

The whole crew of the Frederick had been previously transferred to the privateer, with the exception of captain Burrows and his son, who were allowed to remain on board and accompany the Frederick to Chiloe, with the understanding that when she arrived, after discharging the remainder of the cargo, the vessel should be given up.

"I have to my happy disappointment found a little flock here, which I hope and trust belong to the sheepfold of my divine Lord and Master. The leaders of this small Society are J. Jacobs, J. Dias, and a few others, who appear to be supported and encouraged by these words of our blessed Lord, 'Fear not, little flock, for it is your Father's good pleasure to give you the kingdom.' I have met with them once. They worship according to the dictates of their own mind, and without the least interruption."

*New-York Observer.*

*Latest from Colombia.*—The schooner Pearl, Capt. Durkee, has arrived at Baltimore, from La Guaya, whence he sailed on the 27th ult., bringing Caracas papers to the 25th ult. inclu-

sive. The Colombian government were paying off their taxes, by bills on England, and had ordered that no more should be issued. All claims against the government were now paid in cash as soon as adjusted.

The accounts from Peru were favorable—the general opinion was that the war would be at an end before the troops recently embarked from Porto Cabello would arrive, as the Royal troops were said to be much divided.

*Augustine.*—St. Augustine, says the East Florida Herald, is delightfully situated on a peninsula formed by the Matanzas and the Sebastian rivers, with an open view of the sea. It contains about 280 dwelling-houses, a Court-house, a Council house, a Roman Catholic Church, and a building called St. Francis Barracks, now elegantly fitted for military quarters. No census has been taken of the population since the creation, but it is believed that the number of inhabitants is about 1800. A few planters reside here, who have plantations of great value a small distance from the city, but the chief revenue arises from the export of oranges to Charleston and other places. Besides the Roman Catholic congregation, there are Episcopalian, Methodist and Presbyterian Societies. There is not a spot on the globe which has the advantages of a purer air, and whose local diseases are less known.

*Yellow Fever at New-Orleans.*—The whole number of deaths at New-Orleans, from the 10th to the 24th of August, was 140, including thirty-nine of yellow fever. A letter dated 22d ult. says—"The weather has been extremely warm during the season—business is quite at a stand, and the river is falling fast."

There were six new cases of yellow fever reported at Charleston, S.C. on the 6th, and five on the 7th inst.

*Melancholy Accident.*—We stated a short time since, that a monument was erecting at Queenston Heights, to the memory of Gen. Brock, who fell in the late war, while engaged with the American troops under Gen. Solomon Van Rensselaer. The monument is already raised to the height of about 60 feet, and on the 29th ultimo, while three men were descending, having just left the summit, the rope broke, and the men fell to the ground, dreadfully mangled. One died shortly after, and the two others were not expected to survive.—*Com. Advt.*

#### SEA SERPENT.

The following account of this animal is taken from a statement, furnished us by Mr. Philip Lefevre, the skipper of a fishing vessel, belonging to Marblehead. It is the most particular account we have yet seen, and as its authenticity is beyond dispute, it must satisfy the most

incredulous, on this subject, that there is a monster in the sea resembling a serpent.

"While on their late voyage, and about six leagues from Marblehead, they fell in with him, and he was so near, that the skipper, who was standing at the helm, was obliged to incline his body, to look over upon him. He continued so near the boat long enough to be harpooned an hundred times. The skipper and crew were satisfied, that his back is perfectly smooth, and that the protuberances heretofore attached to it, are owing to his undulating motion. His head is as large as half a barrel. His tail is blunt as though it were cut square off, and of whitish color, gradually becoming darker till it exhibits the blackness of a black snake. He shifted his posture several times, sometimes lying at full length, when he appeared over sixty feet; at other times assuming a spiral form, resembling the worm of a still. He changed his posture very easily. His whole appearance was terrific, though he seemed harmless."

The correctness of this statement may be depended on, for the skipper and crew are men well known in Marblehead, and their veracity has never been impeached.—*Salem Observer.*

From Dec. 1, 1823, to July 31, 1824, a period of eight months; fifty-one steam boats arrived at St. Louis, and fifty departed. Seventeen were from New-Orleans, the same number from Louisville, and two from the Council Bluffs.

*Numerous Progeny.*—There lives at this time, in the county of Anderson, E. Tennessee, says the Knoxville Enquirer, an old lady, whose name is Mary Jones, who, according to the information we have from one of her grand children, has lived to see her progeny accumulate to the number of 230 persons. She has 9 children, 84 grand children, and 137 great-grand children.—*Toto 230.*

Her nine children, thirty-four of her grandchildren, and one of her great-grand children, are married.—Mrs. Jones is 82 years of age.

*Lockport.*—Lockport, says a correspondent of the Commercial Advertiser, three years since, was nothing but a wilderness, and now, few villages west of Rochester, present a more business-like appearance. There are stores and taverns in abundance. My location is the "Washington House," besides which we have the Mansion House, Niagara Hotel, Exchange Coffee House, York House, Cottage, Globe, Star, Lockport Hotel, with many minor ones.—A Court House and places of worship for the Friends, Presbyterians, Baptists, and Methodists. The population, I am informed, is about 2000, exclusive of the men employed on the Canal, which are upwards of one thousand.

*Advantages of the Canal.*—Before the construction of the Western Canal, we considered ourselves fortunate to get our goods in twelve or eighteen days after they left New-York. On Friday last we received a package of Books in 3 1/2 days from that city. They were brought on the Canal in good order from Albany to Palmyra, by Messrs. Goodman & Co's. line of Boats. The whole distance of the route to this place, is 428 miles.—*Canandaigua paper.*

*The Erie Canal.*—We learn by a gentleman from Lockport, says the Buffalo Emporium, that the water has been let into the Canal from Brockport to that place, making an uninterrupted navigation from the Hudson to within thirty miles of Buffalo—the destined emporium of the West.

*Noble Example.*—A few evenings since a man fell from Chestnut-street wharf, in Philadelphia, and was in imminent danger of drowning. The alarm reaching the ears of the intrepid Kid, a midshipman in the U.S. Navy, who was conversing with a friend in a store close at hand, he ran to the scene of distress, plunged in, seized the poor man by the arm, and held him until a boat came and took them in. Mr. Kid has been serving his country ever since the fitting out of the expedition against the pirates. He has just returned in the United States ship John Adams. This is the third or fourth instance of Mr. Kid's highly meritorious work. In the harbor of Boston, in 1821, Kid then being attached to the Independence 74, a boy was discovered by the crew of that ship, sinking through the ice, Kid got out and ran a considerable distance, and after breaking through the ice several times, he succeeded in gaining the boy, and holding him until the boat arrived. For this meritorious action, the Humane Society presented him with a gold medal, with an appropriate inscription. This medal was in his pocket at the time he rescued the last individual.

The French lunatic who pretended to be the Dauphin, has sailed from New-York for Europe. His brother has advertised him in the London Courier, as an insane man.

*SUBSTANTIAL GRATITUDE.*—It is said (says the Worcester Yeoman) that on the return of La Fayette from Portsmouth to Boston, he received notice that there was deposited in one of the Banks, to his credit, the sum of \$29,000. Whether this was the donation of one individual, or more than one, we have not learned. The authenticity of this is doubted, but not positively denied, in a Boston paper.

*Capt. Stewart.*—This gentleman, since his return to the United States, has publicly complained of the disingenuousness of editors in giving circulation to the discreditable reports, which were spreading a short time since, in relation to his official conduct. He states, and very properly, that if his conduct during his absence is to be impeached, the charges should be exhibited to the executive branch of the Government, whose inquiries he holds himself in readiness to meet.

We yesterday saw a basket of fine large Peaches, raised at the Garden on Jamaica Plains, in Roxbury, several of which measured 9 inches in circumference, and weighed 7 ounces. Peaches have been sold in our market this season at the extravagant price of three dollars per dozen.—*Evening Gazette.*

*Noble Generosity.*—The Mexican Congress has decreed a pension of \$8000 annually to the widow and family of Iturbide, on condition that they shall not reside within the Republic.

*Mammoth Musket Melon.*—A musket melon was recently offered for sale, at Richmond, which measured three feet six inches in circumference, and weighed 25 1/2 pounds.

#### MARRIED,

In this city, by the Rev. Mr. Sias, Mr. Hervey Bates, to Miss Eliza Endicott; Mr. Joseph Smith, to Miss Hannah Jewett.

By the Rev. Dr. Freeman, Andrew Dunlap Esq. to Miss Augusta Fales, daughter of Samuel Fales, Esq. In Lynn, Sept. 19, by the Rev. D. Filmore, Mr. Atkins, to Miss Eliza Law, both of Lynn.—August 25, Mr. Wm. L. Stoker, to Miss Mary Mansfield, both of Saugus.

In Andover, Mr. Reuben M. Read, of Salem, to Miss Fidelia Swain.

#### DIED,

## THE HERALD'S HARP.



From the Long Island Patriot  
SCRIPTURE THOUGHTS.

## MEDITATION.

*St. Matthew, XVI. 24.—27.*

If any man will come after me, let him deny himself, and take up his cross and follow me.

For whosoever will save his life, shall lose it; and whosoever will lose his life for my sake, shall find it.

For what is a man profited, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?

For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works.

## PARAPHRASE.

Would any follow Christ on high,  
Let them their ev'ry sin deny,  
And, shrinking not from grief or loss,  
Take up and meekly bear their cross.

For they who life and joys would save,  
For ever lose them in the grave;  
While they who lie and joys despise,  
Will find them endless in the skies.

With all the world, what is thy gain?  
If lost thy soul in endless pain?

Or what, O sinner! canst thou give,  
Thy soul from sentence to reprieve!

Thy Judge in glory will descend,  
While angel hosts with awe attend,  
And will to every one award,  
As were his works, a just reward.

## JUBAL.

"I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN," &c. Rev. 14. 6.

Thro' the region of the sky,  
Saints, behold the angel fly;  
With the Gospel's joyful sound,  
To the listening tribes around.

" Sons of men, to you I call,  
Kindred, people, nations all!  
Fear the God, that rules on high,  
Serve, and love, and glory.

" In the riches of his grace,  
He redeemed a fallen race;  
And, his mercy to display,  
Washed their guilty stains away.

" Mercy plenteous, pardon free,  
Contriue sinner, waits for thee;  
Come to Jesus—come receive—  
Dying sinner, look and live.

Now the angel's glories shine,  
Now societies combine;  
Santa engaging heart and hand,  
Sending truth to every land.

Mighty angel! speed thy flight  
Through the realms of beauteous night,  
Blow thy trumpet—gather in  
Ransom'd souls from hell and sin!

## DOCTRINAL CATECHISM.

BY A MINISTER IN THE NEW-ENGLAND CONFERENCE

## CHAPTER X.

## Of Religious duties.

Q. In what does our duty to God principally consist?

A. In believing in him—loving him and fearing him—in submitting to and trusting in him—in religious gratitude and praise—in worshiping and serving him.

Q. What does faith imply?

A. Faith is such a firm persuasion of the truths of divine revelation, as realizes and gives substance to them in the mind as if they were actually in possession. Heb. 11. 1, 13.

Q. What are the proper objects of faith?

A. All religious truth, whether it refers to things past, future, or spiritual. But especially those promises which hold out Christ as an all-sufficient Saviour, who is ready and able to save all that come to God by him. John 14. 1. and 20. 31. 1 Cor. 10. 11. Heb. 11. 6. 2 Pet. 1. 4.

Q. By what means is faith produced?

A. Faith is commonly produced by preaching the gospel and reading of the word—by the relation of Christian experience and by the immediate influence of the Holy Spirit. Rom. 10. 17. and 16. 26. 1 Tim. 4. 6. Col. 2. 12.

Q. How may true faith be known?

A. True faith may be known by its fruits and effects; as peace, love, joy, long suffering and gentleness. It works by love and purifies the heart. It leads to walk with God in the way of his commands, and a communion with him in his ordinances. It leads to victory over the world. Gal. 5. 22. James 2. 18, 22. 1 John 5. 4. Gal. 5. 6.

Q. How would you describe love to God?

A. Love to God is a gracious principle planted in the heart by the Holy Spirit, whereby we reverence, esteem, desire and delight in God, as the object of our supreme affection. Deut. 6. 5. Matt. 22. 37. Mark 12. 3. 1 John 4. 10. Psal. 18. 1. 1 John 5. 3.

Q. How would you describe the fear of God?

A. It is a holy disposition excited in the mind by the Spirit of God, whereby we are led to avoid evil and obey the commands of God, from a dread of his displeasure, a desire of his favor, and a respect to his glory. Prov. 8. 13. Job 28. 28. Neh. 5. 15. Prov. 16. 16. 1 Sam. 12. 24.

Q. What does submission to God imply?

A. It implies an entire giving up of ourselves to God, with a full resignation to his authority, government and dealings; to be disposed of, and dealt by, as he may see right and proper. 1 Sam. 3. 18. 2 Sam. 15. 26. 2 Kings 22. 19. Job 2. 10. Mark 14. 34.

Q. What does trust in God imply?

A. It signifies confidence in God, and dependence upon him for all he has promised, or all we can possibly need; and it should be constant,

unreserved and entire. Psal. 31. 1, 14, 24, and 37. 5. and 62. 5, 6. 1 Pet. 5. 7. Ja. 26. 3. Matt. 6. 31. Phil. 4. 6.

Q. How would you describe gratitude to God?

A. It is a pleasant affection of mind which arises from a sense of favors received, and which leads the soul to make all possible returns of love and service to God as our benefactor. 1 Cor. 29. 20. Psal. 7. 17. Heb. 13. 15. Luke 7. 47, 48.

Q. In what does the worship of God consist?

A. It consists in paying a due respect, veneration and homage to God, under a sense of duty and obligation to him, and this internal respect is expressed by external acts of devotion. Psal. 25. 1. and 95. 6. John 4. 23, 24. Psal. 29. 2.

Q. In what manner is religious worship to be performed?

A. It must be performed in spirit and in truth. It should be attended to in public with respectful solemnity, to receive religious instruction, and offering up prayer and praise. It should also be performed in secret, in our families and social circles. 1 Cor. 14. 15. Ecol. 5. 1. 1 Cor. 14. 26. Josh. 24. 15. Matt. 6. 6. Hebr. 10. 25.

Q. What benefits are to be derived from the worship of God?

A. It is the proper mean of giving and receiving religious instruction and edification. We hereby manifest our faith in and love to God our Creator, Preserver, Redeemer and Saviour. It preserves a sense of religion in Society—it enlivens a spirit of devotion, and gives a good example, calculated to lead others to fear and worship God. Psal. 45. 4. and 92. 3. Isa. 40. 31. Ps. 14.

## CHAPTER XI.

## Of Social Duties.

Q. Which are some of the most important social duties taught in the scriptures?

A. Benevolence, equity, veracity, compassion, beneficence, candor, condescension, forgiveness of injuries, peaceableness and public spirit.

Q. What is Christian benevolence?

A. It is that general love and good will to all mankind, which is accompanied with a desire to promote their happiness; and is enjoined in these words, "Thou shalt love thy neighbor as thyself." Lev. 19. 18.

Q. How would you describe equity?

A. Equity is that exact principle by which we are to render to every man his due, and is comprehended and expressed in these words—All things whatsoever ye would that men should do to you, do ye even so to them. Matt. 7. 12. Deut. 16. 20.

Q. What is veracity?

A. It is speaking the truth in the sincerity of our hearts, and acting in exact conformity with it, in all our deportment, or speaking the truth in the love of it. Eph. 4. 15. Psal. 15. 25.

Q. How would you describe the duty of compassion?

A. It is a tender affection toward an object of distress, or a benevolent sorrow for the real sufferings or expected misery of another; and is manifested by a Christian, by being merciful as his Father who is in heaven is merciful. By weeping with those who weep, by being pitiful and tender hearted. Eph. 4. 3, 4. Luke 6. 36. Rom. 12. 15. 1 Pet. 3. 8.

Q. How is the Christian to exercise his beneficence?

A. By doing good, and being ready to every good work. He is to be full of mercy and all good fruits. This is to be shown in liberality to the poor, in hospitality to strangers, in giving reproof, advice, instruction and a good example to his fellow men. Matt. 5. 16. and 10. 8. Tit. 3. 1. Eccl. 11. 1. Matt. 5. 42.

Q. What is Christian candor?

A. It is a disposition to form a fair and impartial judgment of the opinions and actions of others, and is manifested in moderation and charity. Matt. 7. 1. Luke 6. 37. Phil. 4. 5.

Q. What is forgiveness of injuries a duty?

A. It is, for the discretion of a man desirous of his anger; and it is his glory to pass over a transgression. And we are to forgive, that our Father in heaven may forgive us our trespasses. Prov. 19. 11. Matt. 6. 14.

Q. Can you describe the duty of condescension?

A. It is a benevolence of heart which accommodates itself and actions to the states and conditions of others; especially to inferiors; and leads us to be courteous, and to please others for their good and edification. Ruth 2. 4. Luke 10. 5. Rom. 15. 2. 1 Pet. 3. 1.

Q. How are we to cultivate a peaceable spirit?

A. By following peace with all men; by following after the things which make for peace; and as much as lieth in us to live peaceably with all men; to be peace-makers among others. This is beautifully illustrated in the language and conduct of Abraham to Lot. Gen. 13. 8, 9. Let there be no strife! pray thee, &c. Rom. 12. 18. and 14. 9. Heb. 12. 14.

Q. How are we to manifest a public spirit?

A. By having a regard to the general good, over private advantage. By avoiding selfishness, and by using all our interest, influence, and means to advance the happiness of society and the prosperity of the church of God. Jer. 29. 7. Psal. 137. 5, 6.

Q. How are we to manifest a public spirit recorded in the scriptures?

A. It is exemplified in the character and conduct of Moses, of Abraham, Nehemiah, Gideon, Samuel, and others. Ex. 32. 32. Gen. 14. 23. Neh. 6. 11. Judg. 8. 23. 1 Sam. 12. 2. 3.

(TO BE CONTINUED.)

## MINISTERS' MONITOR.

## EXTRACT FROM SMITH'S LECTURES.

*Proprieties in every case, not to be studied.*

My neighbor had a son whom he tenderly loved, and of whom he had conceived the fondest hopes. But in the dangerous season of youth, sinners entice him, pleasure allure him, his father's counsels and reproofs offend him—impatient of restraint, he leaves his father's house, with a resolution to return no more. In this distressful moment I found the fond parent, under a solitary tree, sorrowful and disconsolate above measure. He tells me the cause of his grief, and I offer my endeavor to bring back his son. He bids me go, and God be with me. But, in order to accomplish the desire of his heart, what further directions do you think he gave me? Did he say, have a care that you arrange your arguments

properly, and that you speak to my son in mood and figure; for I taught him logic! Have a care also that you put your words in the best order, and that you turn your periods artificially and nicely; for I taught my son rhetoric; and take care, especially, that you pronounce aright, and commit no slip in grammar, lest you offend his ear; for I have made him a grammarian! No: instead of speaking in this unnatural manner, he only cries, go, go, and bring back my child; set your heart and soul, I beseech you, on this important business, as you wish to please me. Even so, my brethren, let us preach the gospel, and execute the commission upon which our Master sends us.

Thus, my brethren, let us be in earnest, and our hearers cannot be unconcerned. Let us never consider a sermon as a task, and they will never consider it as a burden. Let us speak with zeal, and they will listen with attention.—And, surely, if any thing in the world deserves earnestness and zeal, it is this. What! are heavens and hell just at hand? and are they such glorious and dreadful realities as they are represented in the gospel? Are sinners despising the one, and sleeping on the brink of the other? And are we sent by God to awaken them, and, as it were, to compel them to flee from wrath, and be saved? And shall not so important a charge engross all our attention? Why do we not hasten, why do we not flee, to pluck sinners as brands from the everlasting burnings? Why do we not pray more fervently; why do we not lay out our whole life, and soul, and strength, in this great work in which we are engaged? What! is the salvation of immortal souls, for whom Christ died, worthy of no greater pains? Is the honor and interest of our glorious Master worthy of no greater exertion? Shall the men of the world be more industrious in pursuit of gains and pleasures, than we in seeking the glory of Christ, and the salvation of the souls of our people? God forbid! we are on matters of life and death, of eternal life and eternal death. We pray, we preach, we labor for eternity. Surely then it becomes us to do this with all our might, and not to trifle with immortal souls, which are just on the confines of death, and on the threshold of an eternal world.

—A REMARKABLE FACT.  
Showing both the grace and protection of God ; related by Mr. John Fletcher.

One Sunday, I went up into the pulpit, intending to preach a sermon, which I had prepared for that purpose: but my mind was so confused, that I could not recollect either my text, or any part of my sermon. I was afraid I should be obliged to come down without saying anything. But having recollected myself a little, I thought I would say something on the first lesson, which was the 3d chapter of Daniel, containing the account of the three young men cast into the fiery furnace. I found, in doing it, such an extraordinary assistance from God, and such a peculiar enlargement of heart, that I supposed there must be some special cause for it; I therefore desired, if any of the congregation found any thing particular, they would acquaint me with it in the ensuing week.

In consequence of this, the Wednesday after, a woman came, and gave me the following account: "I have been for some time much concerned about my soul. I have attended the church at all opportunities, and have spent much time in private prayer. At this, my husband, who is a butcher, has been exceedingly enraged, and threatened me severely what he would do, if I did not leave off going to John Fletcher's church, yea, if I dared to go to any religious meeting whatever. When I told him I could not in conscience refrain from going at least to our parish church, he grew quite outrageous, and swore dreadfully, that if I went any more, he would cut my throat as soon as I came home. This made me cry mightily to God, that he would support me in the trying hour: and, though I did not feel any great degree of comfort, yet, having a sure confidence in God, I determined to go on in my duty, and leave the rest to Him.—Last Sunday, after many struggles with the devil and my own heart, I came down stairs, ready for church. My husband asked me whether I was resolved to go thither? I told him I was. 'Well then,' said he, 'I shall not, as I intended, cut your throat, but will heat the oven, and throw you into it the moment you come home.' Notwithstanding this threatening which he enforced with many bitter oaths, I went to church, praying all the way that God would strengthen me to suffer whatever might befall me. While you were speaking of the three persons whom Nebuchadnezzar cast into the burning fiery furnace, I found it all belonged to me, and God applied every word of it to my heart. And when the sermon was ended, I thought if I had a thousand lives, I could lay them all down for God. I felt my whole soul so filled with the love of Christ, that I hastened home, fully determined to give myself to whatever God pleased: nothing doubting but that either he would take me to heaven, if he suffered me to be burnt to death, or that he would somehow deliver me, even as he did his three servants who trusted in him. When I had got almost to my own door, I saw the flames issuing out of the mouth of the oven; and I expected nothing else but that I should be thrown into it immediately. I felt my heart rejoice, that it were so, the will of the Lord would be done. I opened the door, and, to my utter astonishment, saw my husband upon his knees, wrestling with God in prayer, for the forgiveness of his sins. He caught me in his arms, earnestly begged my pardon, and has continued diligently seeking the Lord ever since."

I now know, (adds Mr. Fletcher,) why my sermon was taken from me, namely, that God might thus magnify his mercy.

—YOUTH'S DEPARTMENT.

The Boy who never told a Lie.  
"Children like tender oysters take the bow,  
And as they are form'd for ever grow."  
Mr. Washington inspired his son with an early love of truth. "Truth, my dear George, is the loveliest quality of youth. I would ride fifty miles, George, to see a little boy whose heart is so honest, and his lips so pure, that we may depend on every word he says to be true. O

how lovely does such a child appear in the eyes of every body! His parents boast on him; all his relations glory in him; and are constantly praising him to their children, and beg they will imitate him; and are often sending for him to visit them: and receive him with as much joy, as if he were a little angel come to set good examples to their children. But, O! how different, George, is the case with the boy who is given to lying, so that no one can believe a word he says. He is looked at with aversion wherever he goes, and parents dread to have him come among their children. O George, my son! rather than see you come to be a liar, dear as you are to my heart, gladly would I assist to nail you up in your coffin, and follow you to your grave. Hard indeed would it be to give up you, who are always so ready to run about with me and please me; but I would give you up rather than hear you tell lies." Father! do I ever tell lies?" "No, George; and I thank God you do not, and I rejoice in the hope you never will. At least, you shall never from me have cause to be guilty of such wickedness."

Many parents, by barbarously beating